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CIRCULATION.—We shall need a much wider circulation than we now have. We intend to publish from the first, ten thousand copies of each number; and we hope there will ere-long be a demand for thrice as many. We put the *Advocate* so low, when taken for general or gratuitous distribution, that our friends can easily send it into every church-going family. We trust they will in many places; and we would earnestly urge them in every place to make speedy and strenuous efforts for the purpose.

How to do it.—It can easily be done. Let the minister first preach on the subject of peace, or bring it in some other way before his people, urge the importance of general information upon it, and propose a collection or subscription for the purpose of having a copy of the *Advocate*, as a monthly tract on peace, go into every family in the congregation or town. He can ordinarily do the work best, or most easily see that it is done; but, if he lacks the requisite zeal or leisure, let any friend of peace take hold of the plan in earnest, and it will soon be done. The cost of supplying a whole congregation or town is so trifling, that any resolute, determined spirit could secure the object at once.

TAKING THE ADVOCATE.—EXCUSES ANSWERED.

Say not, 'there is little need of information on the subject.' We speak advisedly when we say, there is hardly any subject, of such general importance, so imperfectly understood by the mass even of intelligent men. People read and hear more than ten times as much about temperance, and missions, and anti-slavery, and other topics of benevolence and reform.

Nor tell us, 'you find enough on the subject in other publications.' They generally contain not a tenth, if a fiftieth part as much as they do on the subject of missions; and yet almost every missionary society is wisely trying to fill the land with tracts, periodicals and monthly sheets. Nor is this all; for every faithful pastor communicates from the pulpit, and at the Monthly Concert, nearly as much intelligence as the entire contents of a work like ours. The *Advocate*, after all we can get into other publications, will be found altogether indispensable.

Say not, 'you are a friend of peace already, and need no further light or impulse on the subject.' No hearty, zealous friend of the cause would say this; and the very plea shows how much you need to be informed and impressed. But, if you really are a full believer in all the principles of peace, do you need to read and reflect upon them no more? Remember how you reason and act in other cases. Having become a firm Whig or Democrat, would you for that reason discard all political news on your side? Because you believe every doctrine of the gospel, would you cease to read the Bible, or to hear its truths preached?

Nor tell us, 'the Bible contains enough on the subject of peace.' True, and so it does on temperance and missions, on repentance and faith, on every topic of religious truth and duty; but would you for such a reason discard all preaching, and all publications on those subjects? There is even more need of light from the pulpit and the press on peace, since the instructions of the Bible on this subject are so generally overlooked or misconstrued.

Nor console yourself with the assurance, that 'the cause of peace is now doing very well.' So it is; but how? Not by such neglect as you propose, but by the blessing of God upon such efforts as we are urging you to take. Without such efforts, public sentiment would not have become what it now is; our own country would not have escaped the series of wars that have threatened it the last few years; nor would Christendom have enjoyed nearly thirty years of general peace as the great harvest-season of salvation to the world. It is all, under God, the result of means; and similar means must still be used. On the same ground you might as well excuse yourself from all efforts for temperance, for missions, or any other enterprise of benevolence or reform. Let *all* Christians do so; and what would be the result? Not one of these enterprises would live a year.

THE CAUSE OF PEACE.

Its origin.—It is in truth as old as Christianity; but specific efforts are of recent date. Erasmus wrote in the sixteenth century with surpassing eloquence in favor of peace; but the first effectual appeal for associated action was made by the late Dr. Worcester, in a pamphlet published in December, 1814; and the first Peace Society in modern times was organized in the city of New York during the summer of 1815, and was followed, in eight or ten months, by one in Massachusetts, another in Ohio, and a still more important one in London, all without any knowledge of each other's existence. Similar societies have since been multiplied in England and America. Kindred efforts have been made in France, Switzerland, and other parts of Christendom; and their benign influence has reached the extremities of the civilized world.

The American Peace Society is of much more recent date. At the suggestion of distinguished individuals in different denominations, it was organized in May, 1828, as a bond of union among the friends of peace through the land, and has since been the organ of all the associated efforts for this cause in our country.

Its object.—The Society's constitution declares its aim "to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace." Its only object is the abolition of war as defined by all lexicographers to be "a conflict between *nations* or *states* by *force*."

Its instrument—is the gospel; and all our operations are designed merely to insure an effective application of its pacific principles and influences as God's own remedy for this deep and deadly cancer on the bosom of a world.

THE BATTLE FIELD: OR THE WOUNDED SOLDIER.

The late General Ponsonby gave the following account of his being wounded at Waterloo. In the melee I was almost instantly disabled in both arms, losing first my sword, and then my rein; and, followed by a few of my men, who were instantly cut down, I was carried along by my horse, till receiving a blow from a sabre, I fell senseless on my face to the ground. Recovering, I raised myself a little to look around, being at that time, I believe, able to get up and run away, when a lancer passing by, struck his lance through my back. My head dropped, the blood gushed into my mouth, a difficulty of breathing came on; it was then impossible to measure time, but I must have fallen in less than ten minutes from the onset. A tirailleur stopped to plunder me, threatening my life. I directed him to a